

2
IN 5
INQVISITION
OF THE TRVE
CHVRCH, AND THOSE
THAT REVOLT
FROM IT.

BEING A SERMON
pronounced at the second Sessi-
on of the PARLIAMENT.

By CHRISTOPHER LO: *Archbishop of*
ARMAGH, and Primate of all
IRELAND.

GEN. 21. 10.

*Cast out this bond woman and her sonne: for the sonne of
the bond woman shall not be heyre with my sonne Isaac.*

DYBLIN,
Printed by the Societie of Stationers.

Anno MDCXXII.

INQUIRY
OF THE TRVE

CHURCH AND THOSE

THAT REVOLT

FROM IT

BEING A

DISCOURSE

BY CHRISTOPHER HARRISON

A SERMON

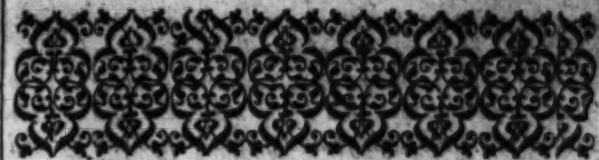
PREACHED

ON THE 21. 10. 1647.
At the Church of St. Andrew, in the City of London.
The Lord's prayer shall not be prayed with any former place.

DUBLIN

Printed by the Society of Stationers

ANNO MDCLXII.



TO THE RIGHT HO-
NORABLE ARTHUR LORD CHI-
CHESTER, Baron of BELFAST,
Lord high Treasurer of
IRELAND.



Have dedicated this Sermon to your Lordship, who heard it pronounced in our late Parliament here; when you represented the State and Person of a great King. It was then expedient (as I thought) for the duty of my place, and instruction of the hearers in that Honourable presence, out of holy Scriptures, and writings of ancient Fathers, to expresse such markes or demonstrations, as might distinguish and make the Spouse of our Lord and Saviour Iesus Christ, to be knowne from a step-dame. The true mother nourisheth her children healthfully with bread of life, and sincere milke of the Word: the other setteth before them quelques choses of humane inventions, and unfavory plants which our heavenly Father never planted. My endeavours therein, aymed at no other end, but to leave Noahs fatherly blessing behind me: that is often in my mouth, and never from my heart; God perswade Iaphet to dwell in the Tents of Sem: that, living together

THE EPISTLE

like friends and country-men, wee might in some measure have our militant Church on earth, resemble the triumphant congregation or cōmūnion of Angels and Saints in heaven. Amongst whom nothing is more peculiar and proper then to ἀμῶν καὶ ἁρμονίας, that happy agreement and consent which admitteth no strife, no difference: Such holy concord would grow here with us (for all aspire to be joyned to that blessed Society) if we were reduced into one Fold. It may be that some small debates come from our own brethren & countrymen, moving unnecessary and unprofitable questions in Ceremonies, things indifferent, and Christian liberty: and therein I think we may say with Deborah; The divisions of Reuben are great thoughts of heart. Those will undoubtedly cease (as they abate daily) when wee conteyne our selves under the rod and staffe of our shepheard Iesus Christ. Let him possesse us wholly, and ceremonies can give no impediment, as they be used in this Church. Wee put no merit, no matter of salvation, no worship of God in them: but use them to nourish peace, and charitie, to keepe order and decencie in the Church; not for exercises of pietie: And most of them were used in the Church long before Poperie did beare sway. The abuses mixed with them by the Romanists, wee affect not, wee defend not, wee allow not: they have no portion, no right, no memoriall in Ierusalem. Things that have bene abused, neede not to bee cleane abolished: where that proposition made generall, it overthroweth Churches, and many things else, as well as the Rites and Ceremonies of our Liturgy. Our worthy ancestors (saith Saint Augustine) tooke the Temples dedicated to Idolls, and converted them to holy Oratories or houses of prayer, where CRIST IESVS is worshipped sincerely, and his Gospel is purely taught. They tooke the revenues which were devoted to the gods of the Gentiles, to Treasurers, to Rectors,

DEDICATORY.

stals, and turned them to the entertainment of Ministers,
 though they served not Antichrist before, but Belzebub
 the chiefe of the Devils. And Saint Augustine findeth
 no solecisme or incongruities in it. Hoc de illis fit quod
 de ipsis hominibus, cum ex sacrilegis & impijs in veram
 religionem immutantur. The grave and learned Father
 avoweth, that there is not any other thing done in matters
 of this kind, but that which happeneth unto men them-
 selves, when they are turned from sacrilege and impietie,
 unto Christian Religion. The sacred Vessells of the Tem-
 ple had bene fouly abused in Babylon by Nebuchadnezzar
 and Balchassar, yet when Cyrus had given commande-
 ment for the restoring of them againe, Zorobabel made
 no scruple to employ them in their former holy uses. It
 was Saint Augustine his practise; and is worthy to bee
 observed: Wee correct those things which Schismatiques
 or Heretiques have corrupted, when they come unto us
 from them: but doe acknowledge and allow that which
 they held, as they received it, lest, suffering our selves to be
 carried away in offence with mens faults beyond the rules
 of Iustice, wee should doe some wrong to the things them-
 selves. For wee see the Apostle Saint Paul even in an
 Altar of the Gentiles where Idols were worshipped,
 to confirme the name of G O D, rather then to disavow it.
 I will adde no more to the conclusion of this point, but the
 lesson which Saint Ambrose gave unto Saint Augustine,
 and was by him ever after esteemed as an Oracle: There
 cannot be a better discipline, nor more becoming a grave
 and discreet Christian, then to doe that which hee seeth
 observed in the Church wheresoever hee commeth. For
 that is ever to be held indifferent and to be performed for
 their sakes amongst whom wee live, which is neyther a-
 gainst faith nor good manners.

Epist. 7.

The nature and use of these indifferent things is fully described by Saint Bernard : Certaine things are simply good in themselves ; and men can challenge no obedience that way : for they must be done, because they are enjoined by GOD. Other things are altogether evill, and follow the same rule. Betweene these things that be good or evill in themselves, there bee other which bee indifferent, and may bee good or evill as they bee used. In this last sort, the Christian Magistrate doth exercise his power (or else he hath no power left him) and when he hath interposed his authoritie, then doe they in a manner change their nature, concerning the use of them : for they are not then left free to bee omitted, but are necessary to bee observed. In his fas non est nostrum sensum sententiae praescribere magistrorum. In his omnino prelatorum nec jussio nec prohibitio contemnenda. In these indifferent things everie one may not follow his particular fantasie (that would bring in confusion, anarchy, and infinite tyranny) but all must comply with the Magistrate, with the Church, with the governors of it ; The spirits of the Prophets are subject to the Prophets.

1. Cor. 14.

De votis
Monastic.

This limitation in the use of things indifferent, brings no diminution to the freedome and libertie of a Christian : that hath place or seate in the mind, and as Luther teacheth gravely, it resteth in the points that are betweene God and mee ; for example, If I beleve and am perswaded in minde and conscience, that the Crosse in Baptisme, the Ring in matrimonic, Kneeling at the Lords Supper, &c. worke nothing with God, and are not used in the Church to any such purpose ; I enjoy the full benefite of my Christian libertie in the very use of these and the like Ceremonies : But if I goe about to draw my libertie into a freedome of actions too, and to the things which are betweene my brother and mee, thinking

DEDICATORY.

to doe what I list in them (because they are indifferent of themselves, or in their owne nature) without reverence to the Magistrates orders, and respect of the Churches decrees ; I doe certainly bring my libertie out of her true bounds, and turne it to a licentious disturbance of the Church, the Magistrate, and every Christian brother which is a wise and soberietie.

Diligent care is to be taken, that wee give not offence to our weake brethren in the use of these indifferent things. And that will be discharged two wayes : first, if we consider who they be that pretend offence in this kinde. Sure they are not weak ones (who are onely to be respected) but such as esteeme themselves stronger in faith then the residue. To these no just offence is given, but they take offence unjustly ; not of weakenesse, but of curiositie, and overprizing their owne inventions.

Another, and the second meanes to acquite and cleare the Church from these offences, consisteth in the faithfull labor of the Pastors. Let them bee vigilant to teach their people the nature and true use of ceremonies, and things indifferent, as soone as any scandall ariseth, (for so they should doe) and the offence will wither in the bud, before it grow to strength or maturitie to disquiet the Church. But when they which should extinguish offences, bestow their thoughts and endeavors to nourish them ; impressions of doubts or scruples will be wrought in soft or tender minds easily : and it is not possible to remove them againe, without much difficultie and trouble. That can never bee welcome to the Church, neither is now seasonable or suting with my yeares and infirmities : howbeit prepared I am, with the rest of my brethren, to endure and devoure all paines or travayle that may breed peace, concord, and unanimitie amongst us. And I have the greater hope to prevayle, cyther by perswasive reasons,

reasons (which please me best) or by discipline (if the other
be refused) for the noble assistance that your Lordsh. shall
give me alwayes in the affayres of the Church. Continue
those honourable respects; for they will make your memory
sweet and gratefull to posteritie, as they have obliged the
Clergie now present to acknowledge your goodnesse, and my
selfe most of all to remaine,

Your Lordsh. humble and

affectionate servant,

ARMAGH.

INQVISITION
OF THE TRVE

Church, and those that re-
volt from it.

1. JOHN 2. 19.

They went out from us, but they were not of us;
For if they had beene of us, they would have con-
tinued with us. But this commeth to passe, that it
might appeare that they be not all of us.

IN the former Verse the Apo-
stle maketh mention both of
one, and manie Antichrists.
For (as Hilary writeth) everie
one is Antichrist, that doth
not acknowledge Christ in
the same manner that the Apostles preached
him. So it commeth to passe that there be ma-
nie Antichrist, according to Christ his predi-
ction,

etion, There shall arise false Christs, and false Prophets, to deceive (if it were possible) the verie Elect. Old father Simeons prophesie, when hee tooke our blessed Saviour into his armes, sorted to the same conclusion. Immediately before the good man did sing his Swan-like song of *Nunc dimittis*, he pronounced freely, that which succeeding times have verified, That the childe Iesus should bee set as a signe to bee spoken against, not by one, but by many; *Hee was in the world, and the world knew him not. he came unto his owne, and his owne received him not.* But amongst those manie contraries that Christ should have, the holy Ghost in the Scripture pointeth at one capital Antichrist, who would exceed all the rest. All are dangerous adversaries, carefully to be avoided: to that end wee are admonished of them. And indeed, who are more to be avoided of Christians, then they who oppose themselves against Christ our Lord? Yet none of them are to be eschued with so much care or diligence, as those which cover their oppositions against Christ with titles of pietie, of holynesse, under the name and pretence of Christ: as if they were his Vicars, or Vicegerents &c did all for him. Professed hostilitie and open contradi-

tradition could never have advanced the kingdome of Antichrist: for who are so wretched, or Giant-like desperate, to enterprise war with God? The divell himselfe, being the Prince of darkenesse, when he would draw most awry, and seduce, is transformed into an Angell of light: even so doth Antichrist, pretending the name of Christ, the keyes of Peter, his seate, his succession, & the alluring name of the Church, seduce great troupes of unheedefull soules, that he could never gaine with open profession of impietie. Such is the efficacie of his deceivablenesse, such is the mysterie of his iniquitie: under these habits or sheepes clothing, hee disguiseth his Wolvish ravin. Let us not then be miscarried with outward shewes or titles, but examine and weigh everie thing by the bal-
ances of the Sanctuarie.

For our better information in this caveat, the Apostle, by the passage of my Text, doth brand this Antichristian troupe with a legible marke, whereby you may surely know them. *They went out from us, they revolt, they fall away, they forsake and slide away from the Church, and the doctrine thereof: they depart from the fellowship and communion of Saints.* Behold a

visible marke, a true cognizance to discern the Antichristian sort. And needfull it is that we should have such prints or characters to discover them, in regard of the great perrill & danger which they bring to themselves and others that are swayed by them. *Quisquis ab Ecclesia segregatus jungitur adulteræ, à promissis Ecclesia separatur: nec pertinet ad Christi præmia, qui reliquit Ecclesiam Christi. Alienus est, prophanus est, hostis est; habere jam non potest Deum patrem, qui Ecclesiam non habet matrem.* It is the sentence of S. Cyprian, and verie orthodoxe: Each one that is severed from the true Church, & joined to the false, as to an adulteresse, is certainly cut off from the promises made to the Church: neither can hee be interessed in Christ his promises, which forsaketh Christ his Church. Hee is a stranger, hee is prophane, hee is an enemy; he cannot now have God to his father, which will not reverence and obey the Church as his mother.

De simplic.
prælator.

The use of this doctrine is, to admonish us to gather our selves into the societie & fellowship of the Church. *How amiable are thy Tabernacles, O Lord of Hosts? What happinesse is it to be joynd in companie and comfort with the*

Psal. 84.

Pa-

Patriarches Abraham, Isaac, and Iacob: with the Prophets, with the Apostles, with the Martyrs, with the holy Angels of God, and with Christ himselfe: Take heed therefore, beloved brethren, and beware that you bereave not your selves of the comforts dispensed unto you one of the Church: beware that you cut not your selves off from this heavenly communion or companie, through singularity or headinesse of conrage. Plucke not up the Tares in prejudice or detriment to the Wheate, but suffer both to grow together untill the Harvest, and let him separate which hath the Fanne in his hand to purge the floore.

I know it will here be objected, that the Antichristian fore may be well discovered by their apostasie and relinquishing the Church, when the Church it selfe is not controverted: but where the Church is ambiguous, that men make question where the true Church is, whether it be with those that professe the Gospell of Iesus Christ sincerely, or amongst such as have addicted themselves to the Bishop of Rome: there the mixture of apostasie is not perspicuous, it is not easily to bee taken: For as Waspes make themselves combs like to Bees,

so hereticks have their Conventicles, their Synagogues, which they adorne with the stile & title of Churches. And this painting hath ever made a debate: *Inter nos & Donatistas questio est ubi sit Ecclesia; Quid ergo facturi sumus? In verbis nostris eam quesituri, an in verbis capitis sui Domini nostri Iesu Christi? puto quod in illius verbis potius eam querere debemus qui veritas est, & optime novit corpus suum: novit enim Dominus qui sunt sui.* When doubts are moved where the Church should be, there are but two manner of enquests or trials to finde it: either by the markes which we have devised our selves; or by evidences which Christ Iesus, the lively head of the Church hath prescribed for the manifestation of it. And this latter inquisition (by the judgement of Saint *Augustine*) is the surer and fairer prooffe: for CHRIST is truth, and knoweth his owne bodie best. Doeth not the Lord knowe who bee his? Yes certainly, *Hee calleth his owne sheepe by name, Ioh. 10.*

On the other side, sadde experience teacheth us that live in this age, how miserably they are mistaken, that goe about to point out the Church, not by anie certaine demonstrations

strations out of the holy Scripture, but by de-
ceivable fantasies of men. Wherein they com-
mend Antiquitie first, for a speciall marke of
the Church: and consider not that it may bee
counterfeited or pretended, without anie truth
of right and just antiquitie. Did not the Gi-
beonites pleade it in that manner for their
ragges, their over-worne shooes, and mould-
ded bread? So they did, if they circumvented
a wise and vigilant Governour, with such co-
lourable pleas: how much easier is it to be-
guile ignorant and simple people, or to put
them into error by maskes and pretences
of feined antiquitie? And though wee have
not anie cause to avoide or shunne the triall
of true antiquitie, which commeth from the
Ancient of dayes, nor our adversaries to pre-
sume of it: the unpartiall and due considera-
tion of the thing it selfe, will certainly e-
vict, that Antiquitie cannot bee anie firme
or individuall companion of the Church,
and so no good marke. For then, the Church
must have benee ancient in the verie infan-
cie or beginning thereof, which is a thing
impossible. Antiquitie is commendable:
not in it selfe, or when it is alone, but as it is
joyned

joyned with veritie. Therefore I conclude this article with the same exhortation that the Prophet *Jeremy* used to the men of his time: *Stand upon the wayes and consider which is the olde way, and the good way, and walke in it, that you may finde rest to your soules.*

Let us passe on further, to the consideration of other markes, and you shall see, it cannot stand good to make the Church alwaies visible or conspicuous. That would take away an article of our Faith and Creed. When wee beleeye there is a Church, we doe affirm plainly that it is not visible, or ocularly to be discerned: for Faith is an apprehension of things that cannot be seene. So beleieving there is a Church, (as is by all professed) we acknowledge therein that the same is not visible. Why should I nie speake of multitudes to be a marke of the Church, seeing Christ himselfe calleth it a little flocke? *Quid gloriandum ad multitudines?* This marke of multitudes had beene a weake and impertinēt allegation, when all the world was drowned, but eight persons saved in the Arke, and that was then the whole number of the Church. Or when the five cities were destroyed with fire, and Lot onely escaped with his

Heb. 11.

Luc. 19.

Esayoi

two

two daughters : or in *Elias* time, when hee complained he was left alone.

The Church is not ever in one state, but like the Moone, sometimes encreasing, sometimes diminishing, sometimes at the full, sometimes in the waine : and therefore the multitude, or paucity of people in the Church being but accidents, and not essentially inherent in the Church : are made markes of the Church improperly.

Thus they are deceived, and deceive others, that seeke and set forth a Church in their owne words. *Nolo humanis documentis, sed divinis oraculis sanctam Ecclesiam demonstravi.* I will not have any demonstration of the Church made unto me, saith *S. Augustine*) out of mens instructions, but from the oracles of God. Seeke then for the Church in the words of Christ, and the demonstration thereof will be infallible. Our blessed Saviour sendeth his Disciples into all the world (that is the extent of the Church) he chargeth them to preach the Gospell unto every creature, to baptize them in the name of the Father, of the Sonne, and of the holy Ghost, and to teach them to observe all that he hath commanded. These be the things which the Sonne

of God would have practised in his house, and by them you may easily finde out the Church of God. The sincere doctrine of the Gospell, the true and right administration of the Sacraments, and that forme of discipline which may bring obedience to his commandements: who can make that a Church where these things be wanting? who can deny it to bee a Church, where they be exercised? *My sheepe* (saith our Saviour) *heare my voyce*. Therefore the Word of God must be read, it must be preached, it must sound amongst them; else how is it possible that they should heare it? *Ecce Scripturæ communes: ecce ubi novimus Christum; ecce ubi novimus Ecclesiam*. The Scriptures which are propounded to all men, saith *S. Augustine*, are the usuall markes to know Christ and his Church by. So Christ saith himselfe, *If yee abide in mee, and my words abide in you, yee are verily my Disciples*. But alas how can his wordes abide in those which heare not of them, that are forbidden to heare or know them? *Non est pax sed bellum, nec Ecclesia jungitur qui ab evangelio separatur*. There can be no peace but warre with such people; neyther can they be joynd to the Church, that sever themselves from the Gospel.

Or

Aug. Epist.
166.

Cypr. de
laps. Ser. 5.

Or put case they have the Gospell, yet if it bee not expounded truly unto them, if it bee not taught purely and sincerely, what advantageth it them? As all gold was not holy, but that only which belonged to the Sanctuary, so every sense that is without the compasse of Holy Writ, glistering without never so much otherwise, yet can it not be holy unlesse it be conformed to the word of God. *Quicumq; Scripturam aliter intelligit quam sensus spiritus sancti flagitat, licet de Ecclesia non recesserit, tamen haereticus appellari potest.* Whosoever interpreteth the Scriptures otherwise then the holy Ghost meaneth, by which it is written, may well bee called an hereticke, although hee be not departed from the Church. Are not the interpretations from God? *Ioseph* teacheth us they are from God, in expounding *Pharaohs* dreame: then much more are the interpretations of holy Scripture from God. By the same Spirit the Scriptures were written, by the same they must be interpreted, and understood: For what man knoweth the things of a man, save the spirit of a man that is within him? even so the things of God knoweth no man, but the Spirit of God, and those that are taught of God. Scripture is not of

Hierony. in
cap. 5 ad
Galatas.

2. Cor. 2.

private interpretation, but must be interpreted by Scripture; the darker places, by those which be more plaine & easie: and, as *Tertullian* writeth, *oportet secundum plura intelligi pauciora: ne unus sermo multa alia subvertat, secundum omnia, potius quam aduersus omnia intelligendus erit*; The interpretations of the Scripture must be made according to the meaning of the more places: and lest that one Text should warre against many others, that is to be expounded in a correspondency to all the rest, rather then in a repugnancy unto them. And if you will try the Spirits whether they bee of God, or no (as *S. Iohn* adviseth us) or examine every interpretation; we have two rules to measure them by: The first examination is, whether their interpretations and expositions bee referred to the glory of God or no? If they tend to the glory of God, our Saviour Christ giveth them a warrant of truth: *Qui querit gloriam meam verax est*; He that in his expositions seeketh my glory, is a true interpreter. Let us now in the name of God, come to the tryall of particulars by this rule. Is it possible for them to seeke the glory of God in the question of Iustification, which refuse the justification by Iesus Christ, and attribute

bute salvation to their owne merites: who magnifie the abilities of humane nature, and extenuate the unsearchable riches of Gods grace: I conceive no possibility or apparance of it. *Quid illis miserius quorum saluti salus ipsa nō sufficit?* Alas, how miserable are they, which will not have salvation it selfe sufficient to save them? Beloved, let us not abrogate the grace of God: for S. *Augustine* writeth truly, *Tutiores vivimus, si totum Deo damus*; Wee live in more safety when wee ascribe the whole worke of our justification to God.

The second tryall of interpretations, is, whether they be agreeable with the proportion of faith? For he that prophesieth, must doe it according to the proportion of faith. Measure the doctrine of Romish Catholiques by this rule, and I thinke it will not prove Catholique. Can the invocation of Saints stand with the proportion of faith? will they beleeve in Saints? & how can they call on them, in whom they have not beleaved? I cannot stand upon many such particulars, which you all doe see might be alledged: but am forced through straitnesse of time to conclude them in this generall. *De Evangelio Christi, hominis, faciunt Evangelium, aut quod*

Hierony. in
cap. 1. ad
Galatas.

Self 4.

pejus est diaboli : These interpretations of Scripture, which doe not agree with the proportion of faith, make of Christ, a mans Gospell, or a divels, and that is worse. The Arke of God and Dagon cannot stand together : there is no agreement betweene light and darkenesse : the purity of the Gospel will never admit sophistications of humane devises, howsoever the Council of Trént would have both to be received alike, namely, the bookes of both Testaments, and the unwritten Traditions, with equall piety and affection of reverence. It is true that the Apostles delivered many things *ore ten*, which Apostolike men received and delivered againe faithfully to their disciples : but let that be wel remembred withall, which *Irenæus* writeth, that all these things were *οὐ μόνον τὰς, & παλαιοίς*, they were all agreeable to the Scriptures, and their writings. Is it probable, or shall we beleeve, that the Apostles writing, *wee should take heed and beware of Images*, did leave any tradition, that times would come, wherein the use of pictures and images would be requisite or fitting in the Church ? Is it credible, that the Idols of *Iupiter, Mars, Mercury, &c.* should be cast out of all Temples by the Apostles doctrine ;
and

and a tradition from the Apostles, to set up the portraitures of Christ, of the blessed Virgin Mary, or their owne pictures in place of the other? Is it possible, that they which taught us to worship and call upon one God alone, did ever give any tradition for themselves also to be worshipped and called upon, when they were departed this life? That they which writ, *We have an Advocate with the Father, Iesus Christ the righteous*, did ever order that themselves also would be our advocates? No, no. It was impossible, it is incredible, it cannot be conceived without disparagement to the Apostles, that men of their ranke and integrity, inspired and governed by the holy Ghost, should deliver or utter any thing by word of mouth, varying or dissenting from the attestations they left in writing. The pure word of God, without addition or diminution, is the true marke of the Church: and so the Hucksters that chop and change it, to serve their owne inventions or turnes, carry not the right cognizance of Christians.

Touching Sacraments, and the due administration thereof, which is another marke of a true Church: they that are most confident,
and

and make greatest vaunts of the Church, do no wayes administer them rightly; save that by God his providence the essential forme of Baptisme is reteyned amongst them: otherwise they prophane it not a little, when they apply it to senselesse things, as to Bells; when they add Salt, Oyle, and Spittle. Is not the element of Water sufficient, which Christ instituted to represent his precious blood, to wash away our sinnes, without those mixtures?

The other Sacrament of the Lords Supper, they have not defiled, as they have done Baptisme: but they have quite altered and changed it into a cursed and abominable Idoll of their Masse. And so have prevented and annihilated Christ his holy institution: For first, whereas two things bee necessary in Sacraments; the signe, and the thing signified: they take away the Signes, for establishing of their Transubstantiation. Secondly, they should distribute it unto others, and they keepe it onely to themselves, & so make it private; whereas it should be a publike banquet. Thirdly, they keepe the Cup from the people, which our Saviour commanded should be given to all. Fourthly, in the Supper Christ offereth himselfe to us, and
their

their Priests offer him unto God; who indeed cannot be offered but by his eternall Spirit; nor without his death, whereas hee died but once for ever. And where these things be done, the essentiall parts of the Sacrament are not kept; therefore no Supper, no Sacrament, but an horrible prophanation, and plaine sacriledge. *Adulterum est, impium est, sacrilegium est quodcumque humano furore instituitur, ut dispositio divina violetur*: Whatsoever is instituted by humane temeritie, to violate God his ordinance, is adulterous, it is impious, it is sacrilegious.

Cypr de
lapf.

As for those mens discipline, whereby people should bee brought to the obedience of Christ his commandements: the world seeth their wilfull negligence. In which case, I must needs approve of that which *S. Chrysostome* writeth to the people of Antioch: *Mibi Civitas non habens bonos cives omni villa vilior est*; The Citie that is not inhabited with good men, is more displeasing to mee then the basest village.

Hom. 17.

Seeing therefore the Church of Rome receiveth not the sincere puritie of the word: seeing it hath abolished one of the Sacraments, & corrupted the other prophanely: seeing it hath little or no care at all of godly discipline; men

may peradventure make doubt or question, whether it be the Church of God, or no? I dare not wholly take away the name of a Church from it. I know that Antichrist shall sit in the Temple of God: that Baptisme cannot bee administred out of the Church: And when the intire forme of Baptisme is observed, *S. Augustine* is resolved, *Non hereticus, sed heretici manu Christus baptizat*; There it is not the hereticke that baptiseth, but Christ doth it by the hand of an hereticke. Therefore the Council of Nice determined very gravely, that there should bee no rebaptization, of such as were baptized by hereticke. Yet I doe not allow the Romish Synagogue to bee a Church simply, but by equivocation and *ut ita 2.* as the woman carrieth the name of your wife, which you did once marry, and afterward found her defiled with adultery; yet because she keepeth the marriage Ring, and some other pledges of her former wedlock, she still beareth the name of your wife. So it is with the Church of Rome; albeit for her adulteries she hath deserved a divorce justly: yet because the Bridegroom hath not given her his bill of divorce, but suffered her hitherto to hold Baptisme, as it were

were the marriage Ring, I account it a Church, but miserably deformed, and infected with infinite errors. I cannot reckon it lesse then a part of discourtesie, & of more advantage then Gods truth needeth so to contend with the adversaries thereof, as not to admit of those graces amongst them, which God is pleased to vouchsafe unto them. Let us give every one his right: let our adversaries in the name of God hold their due: let us willingly yeelde them all that doth appertaine unto them; and let us taxe their corruptions: neverthelesse with all freedome. This is heroicall, this is Prophe- ticall, this is Apostolicall, and much more then they will yeeld unto us. For without hearing of us, or our cause, they which are parties against us, take upon them to be our judges too, and to condemne us for heretickes, for schismatickes, and to have no Church at all. Like to *Athalia*, that seeing the right heyre *Iois* crowned King of Iudah, cryed, *Treason, treason*, when shee was greatest traytor her selfe. Indeed if wee in church Congregations for schisme, or for simple heresie, there will be no good warrant, unlesse the heresie impugne one of the three persons of the holy Trinitie directly; then the

heresie is not single, but ariseth to infidelitie, which is the bane & cut-throat of all Churches.

But our adversaries doe charge us also with Apostasie; and that is a marke of Antichrist mentioned in our Text: *They went out from us, but they were not of us.* Hereupon our Rhemish Seminaries note, that *Luther* and *Calvin* went out of their Church, that is, of Papists became Protestants; but they came not out of ours: & that is the Catholique Church which is forsaken. To admit that which will not easily be proved, that England first received the Christian faith from Rome, both in the time of *Eugenius* their Bishop, and also in the time of *Augustine* their Monke; yet wil it not thereon follow, that we must still fetch our Religion from Rome, as from the chiefe fountaine and well-spring of all godlinesse. For if any man fall away from that Church which is not Christ his spouse, hee cannot be charged justly with Apostasie: *Nullus pudor est ad meliora transire*; It is no shame to change for the better. Or if a man doe leave and depart from a particular Church in bodie, and yet forsake not the communion and fellowship of the Apostles doctrine, nor the Sacraments rightly administered, but holdeth them

them with all other sincere Churches : that man is no Apostata. *Non ille de Ecclesia exire videtur qui corporaliter exit, sed qui spiritualiter veritatis Ecclesiastica fundamenta reliquit;* Hee goeth not out of the Church that departeth corporally, but hee that spiritually hath forsaken the foundations of Ecclesiastical truth. The right apostasie is a falling away from the true Catholique & Apostolique Church of Christ, and therefore from Christ; and that by revolting from the Apostles doctrine, & the communion of the Catholique faith. *They went out from us.* If Luther, Calvin, and our selves went out of the Church of Rome, wee incurre no crime of apostasie therein : because we left that Church which was neither Catholique, nor Apostolique. We left not Bethel, that is, *the house of God*, untill it became Bethaven, that is, *the house of iniquitie*.

An Apostolique Church it is not, because it resteth not upon the doctrine of the Apostles, but is fallen from it, as wee have formerly shewed. In which case, we have S. *Augustines* grave advise; *Ne Catholicis quidem Episcopis consentiendum est, sicubi forte fallantur, & contra canonicas Scripturas aliqui sentiant.* No consent is to bee

Chrysost. in
Mat. hon.
48.

De unitat.
eccles.

given to those Bishops which are Catholique, when they are deceived, or hold any thing contrary to the canonically Scriptures. Wee then in going out of that Church where the word of God is not purely taught, & the Sacraments are not administred duely, according to our Saviour Christ his holy institution, and God is not worshipped after the Apostles doctrine; make no default or departure from the Church, but as *Moses* went out of Egypt, *Lot* out of Sodom, *Elias* from *Baals* Priests: and that is no apostasie, but a renunciation of their apostasie, that wee might marshall our selves under the Standard of our head and Captaine Christ Iesus, and so enter into true Hierusalem, which is mother of us all. If the Church of Rome give impediment to us in this passage, it is a step-dame, no true mother, no Apostolike Church. Neyther is it the Catholike, but a particular Church, as the Churches were of Alexandria, Milan, Ephesus, &c. The Church is called Catholike, first, in respect of place, when it is not appropriated or fixed to any certaine place (as the Iewes did dreame of Ierusalem long agoe, and the Papists doe now dote of Rome) but reacheth unto all parts and places of the world:

secondly, it is called Catholike in respect of persons comprehended in it, because no sort of people are excluded or refused. For now the wall of partition is pulled downe, and wee are all one in Christ Iesus: thirdly, it is called Catholike in respect of time, that whensoever it had beginning, yet it continueth for ever, eyther militant here upon earth, or triumphant in heaven. So the whole family or house of God is divided. Fourthly and lastly, the Church is called Catholike, in respect of doctrine therein professed: for it imbraceth & maintayneth, not parts or portions, but the whole body of Prophetical and Apostolical doctrine. The Church of Rome is not Catholique in any of these respects; and therefore we pleade, Not guilty of apostasie in leaving it. Let our adversaries meditate rather how to cleere the Church of Rome of apostasie: for it is fallen away from them of whom it received the Gospell, Faith, Religion, and the name of a Church. Let them refuse their Synagogues, forsake their broken cisternes that will hold no water, returne to that true & ancient faith, for which they were once renowned through the world; and wee shall runne together againe in an holy union
with

with them. If they will not, I call heaven and earth to record against them this day, that they themselves are fallen from the Gospell, from truth, from word, from Sacraments, from Religion, from Christ, from the Apostles & church of Christ: all which wee uphold with great endeavour. For they have broken the bands, wherewith they were coupled to the Apostles: they have relinquished that communion, which formerly they held with the Church.

These bands be of two sorts, outward and inward. The outward bands may bee cut in sunder: as the profession of true doctrine, and the right administration of the Sacraments. Both which bands are broken by our adversaries; as wee have shewed some proofe of before: And they shall never be able to throw any just aspersions upon us in that kind, the Lord of heaven and earth be praised for it. Amongst the inward couplings, Election is first: for all that belong truly to the Church, are bound together in heaven in the bundle of life with their God. The other is the band of Christ his holy Spirit, which worketh the same faith and love in the members, that is in Christ our head. These inward bands cannot be dissolved, or cut

cut in sunder : for neyther can God his eternall
election be avoyded ; neyther can the faith of
those that are elected, faile totally or finally.
The visible Church hath in it selfe ; two diffe-
rent sorts of people: the one make an outward
bare profession onely ; the other by inward e-
lection, are firmly joyned unto Christ. The
first are in the visible Church alone, but not of
the Church invisible : They participate in the
outward Sacraments of Christ, but not with
the inward blessings of Christ, and so they
may fall away : they may be in the Church, but
not of the Church. They which are inwardly
coupled to Christ by his election, and holy Spi-
rit, cannot fall away from Christ & his church.
So our Text teacheth us their constancie and
perseverance, *If they had beene of us, they would
have continued with us.* The outward joynts and
participation may be dissolved : for all they are
not the Israel of God, which are of Israel. No,
many of the are Israelites : they were amongst
the multitude that was called, they were not of
the small number that was elected. *Mali in A-
rea nobiscum esse possunt, in horreo non possunt :* Hy-
pocrites and false Gospellers may bee in the
Church with us, they cannot be of the church:

they are like Summer fruit, they hold not out, they continue not.

On the other side, they that bee of us, they continue with us. After they be matriculated, & have their names registred in the holy Rolls of the Church, they doe not revolt, but are established. *All that the Father giveth me, shall come to mee; and him that cometh unto mee, I cast not away. The counsell of the Lord endureth for ever.* Unde (saith Saint Augustine) *nisi de nobis quos antea pręscivit & prędestinavit? Quis tollit prędestinationem Dei? ante mundi constitutionem vidit nos, fecit nos, emendavit nos, misit ad nos, redemit nos: hoc ejus consilium manet in æternum, hæc ejus cogitatio manet in secula seculorum.* How doth the Lords counsell endure for ever, but in us whom he hath seene and predestinated? Who can take away God his predestination? before the foundation of the world he did foresee us, he made us, he reformed us, he sent unto us, he redeemed us: this counsell of the Lord abideth for ever, this thought of the Almighty remayneth throughout all ages. Behold the ground and certainty of their faith; marke how they which are inwardly coupled to Christ & his Church, cannot fall away from the one or the other:

for

for Christ sayes, None can take them out of his hands. Another reason is expressed in the same place: My Father which gave them to mee, is greater then all; and none is able to take them out of my Fathers hands. These reasons were not good, if they might fall away from Christ which are inwardly coupled to him: for then Christ and his Father must bee weaker then hee that did take them out of their hands, and that is a blasphemie worthy to be detested.

If faith could fayle, the elect might perish: for without faith it is impossible to please God. But our Saviour Christ doth testifie, that it is not possible that the elect should perish: & therefore their faith cannot fayle. If their faith could fayle, the elect should be regenerate often: but the elect are borne of incorruptible seed; and as the seed is, so must the generation also be incorruptible. To that purpose S. John writeth, Hee that is borne of God sinneth not, neither can hee, because the seed of God abideth in him. How should faith be variable, that hath God his promise: I will put my feare in their hearts, that they shall not goe from me. If God will not have his to fall away, how should they fayle? If he will put his feare into their hearts, that they should not

sayle, how can they lose that feare? No, no! Besides that, they have a further preservative, namely, the efficacie of Christ his prayets, *Keep them in thy truth, Iob. 17.* Again, *I have prayed for thee, that thy faith doe not faile, Luc. 22.*

The mountaines shall remove, and the hills shall fall downe; but my mercy shall not depart from thee, neither shall the covenant of my peate fall away, *saith the Lord, Esay 54.*

Ioh. 15.

You have not chosen me, but I have chosen you; and ordeyned you that you goe and bring forth fruit, and that your fruit remaine. If Christ hath ordeyned that their fruit shall remaine, who dare say that it shall not remaine? The gifts and graces of God are without repentance. Of *Dauids* faith, of *Peters*, and others that fell into enormous sins, I say with *Tertullian*, *Capit arescere, sed non exaruit: mota fuit, sed non amota: concussa, sed non excussa, aut extincta.* Their faith began to wither, but it withered not: it was moved, but not removed: it was shaken, but not extinguished. The grace of faith, and the holy Ghost, may be and are often lost even of them that are regenerate in part, concerning some certain gifts more or lesse, but cannot be lost wholly, because the Lord reserveth a seede in them. For example,

Rom. 11.

David

David lost the rightnesse of heart, and integrity of spirit, when he fell into his foule sinnes of adultery and murder: yet was he not bereaved of these wholly: for then hee could not have prayed for restitution unto them. How shall they call upon him, in whom they have not believed? Marke then in David that seed which S. Iohn saith is left. Oh the unspeakable riches of our God his goodnesse and mercie, that reserveth a seed of regeneration in our most heavie & sad downefalls! For except the Lord of Hosts had left this seed, we should all have beene as Sodom, and as Gomorrah. *and so aid to those of the Church of England*

Theophylact writeth to the like purpose, of Peter, upon Luc. 22. Although Peter thou shalt find a concussion for a while, yet hast thou the seeds of faith left within thee: although the breath of the Tempter shake downe some leaves of thy faith, yet the root holdeth life, and thy faith shall not faile. Will you see a lively representation or spectacle hereof? Look upon the same man, the same Peter, Mat. 14. when he was walking unto Christ upon the Sea, and trampling downe the proud waves thereof with his feet: he began to be drowned in that haughtie enterprise, but Christ, reaching out a

hand unto him, held him up. Blessed be that
 sweete, that comfortable, that helpfull, and
 healthfull hand of Iesus Christ, which is reach-
 ed out to us all in our severall necessities. And
 so, to conclude this point with sensible divini-
 tie, which most of us, that observe it, hath ex-
 perience of; though our faith be often shaken
 (as Peters was) with our owne infirmities, yet
 it standeth fast by the mercies of God in Christ.

Hee seeth no iniquitie in Iacob, nor transgression in
 Israel: or if he looke upon it, hee beholdeth all
 the Items &c Obligations thereof cancelled, and
 fastened to the Crosse of his Sonne. So as in-
 deed there is no condemnation left to them that are
 in Iesus Christ. We are afflicted on every side, yet
 are we not in distresse: we are in doubt, but we de-
 spaire not: we are persecuted, but not forsaken: cast
 downe, but we perish not.

2. Cor. 4. 8.

Hieronym.
 epist. ad
 Rusticum.

*Nihil Christiano felicium cui promittitur regnum
 celorum: nihil laboriosius qui quotidie de vita peri-
 clitatur: nihil fortius, qui vincit diabolum: nihil
 imbecillius qui a carne superatur.* Nothing more
 happie then a Christian, because hee hath pro-
 mise of the kingdom of heaven: nothing more
 painfull, because hee runneth in bezard of his
 life every day: nothing more valiant, because he

he overcommeth the diuell: nothing more feeble, because he is vanquished by his owne flesh. The summe is, that wee have a great treasure given unto us of God in faith and beleeving his promises: but wee cary this treasure in earthen vessels, subject to many knocks. *Doing therefore worke out our salvation with feare and trembling:* first, by distrusting our owne abilities, and attributing all to God through Iesus Christ: Secondly, in beleeving his promises therein. So wee shall bee humble in our selves, with feare and trembling, yet confident in God, which worketh all in us, both to will & to performe. When we are weake, he is strong; and out of our weakenesse bringeth forth his owne power. He predestinateth us to be of his family by his eternall counsell, inrolleth us by our Baptisme, calleth us by his holy word, nourisheth us with the body and bloud of his Sonne Iesus Christ, sealeth and confirmeth us to constancie by the effectuall operation of his blessed Spirit. And so those which revolt from us in these bands, what outward shew soever they make of Catholiques, yet are they not of the true Church: but so persisting, they have no portion, no right, no memoriall in Ierusalem. Howbeit

best, let us pray the Father of our Lord Iesus
Christ, to take away the vaine things laid on
their hearts, to the intent that all be gathe-
red together into one fold, to one shep, to one
fesse, to call upon Father, Sonne, & holy Ghost,
three persons and one God, prayed and
magnified in the Church through
out all generations.

AMEN.

FINIS

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